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ABSTRACT

These six bulletins contain teaching suggestions for ethnic, global, and multicultural programs. "Doing Family and Local History in Ethnic Studies" lists Connecticut organizations concerned with family and local history, suggests six steps for implementing a family or local history project, provides a checklist for obtaining data, and includes a selected bibliography. "Global Learning Through a Multicultural Calendar" presents international dates of commemoration, celebration, and reflection from June 1979 to May 1980. "Implementing Multicultural Ethnic Studies in Global Learning Programs" lists objectives and includes student inventory sheets on cultural labeling, program evaluation forms, and situations that illustrate cultural clashes in education. "Local Educational Media for Better Multicultural Understanding" identifies instructional media available on loan to educators, schools, and cultural organizations in Connecticut. "Photography in Ethnic Studies" suggests photographic projects such as neighborhood pictures, documents, costumes, and cuisine. "Preparing Oral Histories for Multicultural Ethnic Studies" lists 114 oral histories in the archives of the World Education Project, outlines eight steps for an oral history project, and provides copies of an oral history catalog card, release form, and questions for obtaining information. (KC)

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WORLD EDUCATION PROJECT

The Center for Bilingual, Multicultural, International and Global Education

at The University of Connecticut

ETHNIC STUDIES BULLETINS:

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

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Doing Family and Local History in Ethnic Studies - Page 1
Global Learning Through a Multicultural Calendar - Page 7
Implementing Multicultural Ethnic Studies in Global Learning Programs - Page 13
Local Educational Media for Better Multicultural Understanding - Page 17
Photographies in Ethnic Studies - Page 26
Preparing Oral Histories for Multicultural Ethnic Studies - Page 29

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Ethnic Studies Bulletin Number Five

March, 1979

DOING FAMILY AND LOCAL HISTORY IN ETHNIC STUDIES

What is Local History?

Local history is the systematic effort to investigate the development of a particular area or community so that what we learn about its past informs the present and helps us to anticipate what may happen in the future. A local history, then, is the microcosm that complements the macrocosms of state, regional, national and world histories. Artifacts, documents and photographs are often used by local historians to help them portray the common experiences of people and events that occurred in previous eras. They may also prepare oral histories with knowledgeable informants, and survey the architecture that is used in the homes and other buildings in their community. Genealogical research is frequently related to local history projects as well.

At least a dozen vital questions can be answered by doing local history.

1. Who settled in the area during each period of its history?
2. To what uses have its land and water resources been put?
3. How have the means by which the local people earn their livings changed over time?
4. How did commerce and transportation influence the area at various times?
5. What is the industrial history of the area?
6. Who has contributed to the cultural resources of the community?
7. Who have been the economic, educational, religious, political and social leaders of the community and what institutions did they organize?
8. In which neighborhoods have different groups of people lived and how have they been mobile?
9. How has the town itself changed from era to era?
10. What types of architecture have been used in the area during each period of its history?
11. Who from the community have served their state, region, country or humankind?
12. How has the ethnic character of the area changed over the years?

Connecticut Organizations Concerned with Family and Local History

There are many organizations and institutions in our state that have extensive resources for family and local historians. Two of the largest collections of information are at:

The Connecticut Historical Society, 1 Elizabeth Street,
Hartford, Ct. 06105 236-5621

The Connecticut State Library, 231 Capitol Avenue,
Hartford, Ct. 06115 566-4777 (Information)

Additionally, there are approximately one hundred fifty local historical societies and cultural museums in Connecticut that have archives, artifacts and information about the communities and areas of our state. Seven of the most extensive of these collections are:

Fairfield Historical Society, 636 Old Post Road, Fairfield, Ct. 06430

Indian and Colonial Research Center, Inc., Old Mystic, Ct. 06372

Litchfield Historical Society and Museums, P.O. Box 385, Litchfield, Ct. 06759

Marine Historical Association, Inc., Mystic Seaport, Greenmanville Ave., Route 27, Mystic, Ct. 06355

The Mattatuck Historical Society, 119 West Main St., Waterbury, Ct. 06702

The New Haven Colony Historical Society, 114 Whitney Avenue, New Haven, Ct. 06510

The New London County Historical Society, Shaw Mansion, 11 Blinman St., New London, Ct. 06320

There are also many organizations that specialize in the history of one particular ethnic group. Four examples of them are:

American Indian Archaeological Institute, Curtis Road, Washington, Ct. 06793

Jewish Historical Society of Greater Hartford, 335 Bloomfield Ave., West Hartford, Ct. 06117

New Haven Afro-American Historical Society, 444 Orchard St., New Haven, Ct. 06511

Ukrainian Library and Museum
Ukrainian Catholic Diocese of Stamford, 161 Glenbrook Rd.,
Stamford, Ct. 06902

Almost any town library has some materials concerning the local community and general area of the state. Four libraries, however, have particularly rich holdings related to ethnic pluralism in Connecticut. They are:

Genealogical Library, The Church of Jesus Christ of Latter Day Saints (Mormon), 30 Woodside St., Manchester, Ct. 06040

The Godfrey Memorial Library, 134 Newfield Street, Middletown, Ct. 06457

The Sterling Library, Yale University, New Haven, Ct. 06520

The University of Connecticut Library, Storrs, Ct. 06268

Three public institutions of higher education in Connecticut have programs in the field of local history.

The Center for Connecticut Studies, Dr. David M. Roth, Director
Eastern Connecticut State College, Willimantic, Ct. 06226

The Institute of Local History, Dr. John Sutherland, Director
Manchester Community College, 60 Bidwell St., Manchester, Ct. 06040

The Peoples of Connecticut Program, World Education Project
Dr. Frank A. Stone, Director, U-32, School of Education
The University of Connecticut, Storrs, Ct. 06268
(Ethnic archives, oral histories, and instructional resources kits)

There are two genealogical societies in Connecticut.

The Connecticut Society of Genealogists, Inc.
2906 Main Street, Glastonbury, Ct. 06033

The Stamford Genealogical Society
P.O. Box 249, Stamford, Ct. 06904

Implementing a Family or Local History Project

Six steps will be followed in carrying out almost any type of Family or Local History activity.

1. Planning the general type of study that will be done. This may involve discussing your ideas with people who know the local area well. You will probably visit the libraries in your town to find out what resources they have pertaining to your study. The local historical society may be another organization that can assist you. There are ethnic associations in many towns in Connecticut that also maintain records about their group and have members who might help you. Local papers are another source of data. Decide who your audience is going to be and think about the uses that the material that you produce might be put to.

2. Determine the aim of your study. Do you intend to learn more about your neighborhood? Is it some institution in the community that you will study? Do you want to find out about your own forebears? Are you trying to understand what life in your area was like at some time in the past? Is it your aim to study a particular occupation in your town? (Such as fishing in Stonington or soap making in Glastonbury.) Will you interpret the impact of an important event such as a flood, highway construction, a war, or the movement of a major source of employment? Be sure that you can state the aim of your family or local history in a concise paragraph.

3. Write down tentative questions that your research may be able to answer. If you decided to study your own neighborhood, for example, you might query: " What originally brought my neighborhood into being? When was it formed? What was the natural topography of the area and how has it changed? Who has lived in my neighborhood over the years? What were their jobs and interests? What buildings have been constructed? When were they built? When were they demolished? How has the neighborhood changed over the years?"

4. Prepare a research design. This involves deciding what you should do first, what the subsequent steps will be, and what activities should receive greater priority. The study of your neighborhood, for example, might begin by your finding out whether the town history and records contain information about it. You could ask for topographical information in the town hall, and look up title deeds for your neighborhood in the county courthouse. You might interview the people who know your neighborhood best, and take some photographs of the way it looks today to contrast with pictures of earlier times. When you have identified who has lived in your neighborhood, you could find out about their work and special interests. City directories contain much interesting data on questions such as these.

5. Implement your study, taking your aims into consideration and following your tentative questions and research design. You probably won't be able to carry out your plans exactly, however, and you should keep some flexibility so that you can use new and unanticipated opportunities. You may also encounter some problems that you didn't foresee. Then you will have to work out alternative ways of completing your study.

6. Organize and present your material so that it has a logical sequence and also interprets events so that they have meaning. You must be as precise as possible and cite the sources of your evidence. A good family or local history, however, isn't just a catalogue of dull facts. It can be enlivened by adding touches of local color, direct quotations from the spoken reminiscences of your subjects, and verbal or pictorial illustrations. Remember that you need to have a good title, and that some sub-titles may enhance your work. Your readers will appreciate interesting lead senetences and good paragraphing. Your family or local history should come to a smooth conclusion, either with a short summary or some other effective ending. Type or write out by hand the final draft of your report, using notes at the end of the text for your citations and references. Double space, if you type, and write clearly if your report is handwritten, using only one side of the sheets of paper. If you illustrate your material with drawings or photographs, mount these on separate sheets of heavy paper using photographic corners or cement - not scotch tape, paste or glue. Write or type captions.

Some Processes for Doing Ethnic History

Family historians encounter some interesting aspects in their work. Often, handwritten letters, diaries and similar accounts are used, and these often have unique handwriting styles. The way that certain letters are formed by that writer, for example, is one way of assessing authenticity. Also, the individual's diction - the characteristic words that are used either in English or some other tongue - give insights into that person's outlook. Often, abbreviations (especially of names) will be used in older documents.

Latin terms are another thing that you may encounter in your reading. The most common ones are circa (c.) meaning "about" when used with dates, and Anno Domini (A.D.) meaning "the year of Our Lord." You will not go back very far without observing a lack of standardized spelling which doesn't indicate that the writer was uneducated. There are also fascinating calendar differences, depending on the time and system of events that the writer adhered to. Finally, earlier record keepers often resorted to symbols. You might find some of these in your own family Bible or in local church records.

*	-	born
X	-	baptized or christened
OO	-	married or wed
†	-	died

In order to do your family or local history, you will probably have to determine the precise locality and jurisdiction in which the relevant events took place. For example, you may have to find out what the home community of the family was in their country of origin and learn who ruled this teriitory at the time they emigrated. A good historical atlas can help you locate places outside of the United States. There are also good tools for American localities, such as:

Adams, James Truslow, (ed.), Atlas of American History. New York: Charles Scribners' Sons, 1943.

Everton, George B., Jr., Genealogical Atlas of the United States of America. Logan, Utah: The Everton Publishers, 1966.

Local and state-wide serial publications are another good source of information. Newspapers in Connecticut, for example, go back to colonial times. The Connecticut Gazette was founded in New Haven in 1755. The Courant (now The Hartford Courant) began to be published in 1764 and is the oldest continuous newspaper in the United States.

Two weekly newspapers in Connecticut contain a lot of ethnic information.

The Catholic Transcript, 785 Asylum Avenue, Hartford, Ct. 06105

The Connecticut Jewish Ledger, 2475 Albany Avenue, West Hartford, Ct. 06101

There are also some magazines that often have articles on ethnic subjects.

Connecticut Circle, 2505 Main Street, Stratford, Ct. 06497 (1938-197)

Connecticut History (formerly Connecticut History Newsletter)

Connecticut Magazine, Connecticut Circle, Inc., 831 Black Rock Turnpike, Fairfield, Ct. 06430

Connecticut Review, Board of Trustees of the Connecticut State Colleges, Hartford, Ct. 1967+

Fairfield County Magazine, 275 Post Road, Westport, Ct. 06880

Yankee Magazine, Yankee, Inc., Dublin, N.H. 03444

Both The Hartford Courant and The New York Times have special "Connecticut" sections of their Sunday editions that are other useful sources of information about cultural pluralism in our state.

Connecticut Section Editor, The Hartford Courant, 285 Broad Street, Hartford, Ct. 06101

"Connecticut Weekly", The New York Times, Box 4328 Greenwich, Ct. 06830

There are about ten ways to obtain specific data for family and local histories. Here is a check list of them.

1. _____ Census Data
2. _____ Church Records
3. _____ Court Records
4. _____ Customs Passenger Lists For example, these exist for Boston, 1833-1891 and New York, 1820-1897.
5. _____ Immigration Passenger Lists in the National Archives, Washington, D.C. Examples are: Hartford, Ct., Feb., 1929-Dec, 1943; New York, N.Y., June 16, 1897-1942; Providence, R.I., June, 1911- June, 1943.
6. _____ Land Deeds and Titles
7. _____ Military Records
8. _____ Probate Records (Testate and Intestate) These are only useful for people who died leaving property of value as an estate.
9. _____ Wills
10. _____ Vital Records (Birth and Death Certificates) Since 1897 town vital statistics in Connecticut have been kept by the State Department of Health, Vital Statistics Section, 79 Elm Street, Hartford, Ct. 06115

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GLOBAL LEARNING THROUGH A MULTICULTURAL CALENDAR

All human groups have traditional notions of time, a cycle of seasons, and times of commemoration, celebration and reflection. Many activities to encourage cross-cultural and global awareness can be based on the calendar.

(1) Comparative studies of time concepts among various peoples such as the wide use of lunar calendars, seasons for American Indians, and customs of national celebration.

(2) Recognition of special days on a multicultural calendar.

The entire year of 1979 has been designated by the General Assembly of the United Nations as the Year of the Child (IYC). Many events will be organized concerning this special worldwide emphasis.

JUNE, 1979

1 Shavuoth - Jewish St. Hans Fest - Norwegian

3 Pentecost - Christian

5 World Environment Day

9 St. Columba of Iona - Irish and Scottish

10 St. Margaret of Scotland - Scottish Children's Day - Protestant
Pentecost - Greek and Russian Orthodox

14 Flag Day

16 International Day of Solidarity with the Struggling People of South Africa

17 Father's Day Corpus Christi - Roman Catholic All Saints' Day - Russian Orth.

23 Midsummer Eve - Scandinavian

24 Fiesta de San Juan (The Feast of St. John the Baptist) the patron saint of Puerto Rico.

26 United Nations Charter adopted at San Francisco, 1945

27-29 Feast of St. Andrew, patron of Amalfi, Italy. A street festival is held in New Haven.

JULY, 1979

1 Canadian Confederation Day

4 Independence Day Round Hill Scottish Games, Stamford, Ct.

7 Saints Cyril and Methodius - Polish, Slavic
These brothers from Macedonia were the apostles who brought Christianity to the southern Slavs.

10 Mary McLeod Bethune's Birthday - Afro-American educator and founder of Bethune-Cookman College, Daytona Beach, Florida.

JULY, 1979

12 Saints Sahag and Mesrob, Translators - Armenian Apostolic
This day honors the fathers of the Armenian alphabet that was developed in 404 A.D. A day for Armenian speeches and poetry reading.

14 Bastille Day - France

22 Polish National Holiday

25 Puerto Rican Independence Day - On this date in 1952 the Commonwealth of Puerto Rico became a free state associated with the United States of America. Festivities are held with speeches, music and parades.

29 St. Olaf's Day - Scandinavian

AUGUST, 1979

2 Tisha B'Av - Jewish

6 Hiroshima Day of Mourning and Protest against Nuclear Arms since 1957.

9 Nagasaki Day of Repentence and Reconciliation

15 Assumption Day - Roman Catholic

16 Janmashtami (Lord Krishna's Birthday) - Hindu

20 World Union Day since 1960.

25 Id-al-Fitr - Muslim St. Louis of France - French and French Canadian

26 Şeker Bayram (Holiday of Sweets) - Muslim

27 New Year - Parsi

SEPTEMBER, 1979

1 Khordad'sal - Parsi This festival celebrates the birthday of the prophet Zoroaster.

2 St. Stephen of Hungary - Hungarian Celebrated in the Hungarian community of Bridgeport, Ct. and among Hungarian American elsewhere in Connecticut.

3 Labor Day

6 Jane Addams' Birthday (1860-1935) Pioneer social worker, founder of Hull House, Chicago, and of the International Women's League for Peace and Freedom, Winner of the Nobel Prize in 1931.

8 International Literacy Day

11 Maskaram - Ethiopian This is the New Year celebration of the Coptic Church of Ethiopia.

17 Citizenship Day

21 Rosh Hashanah - Jewish Begins at sundown and last for three days.

26 Declaration of the Rights of the Child, Geneva, 1924.

28 Confucius' Birthday - Chinese Ethical Philosopher (551 - 478 B.C.)
St. Wenceslaus of Bohemia - Slovak

30 Yom Kippur - Jewish Day of Atonement
Begins at sundown.

OCTOBER, 1979

1 Universal Children's Day designated by the United Nations. Field Days, special programs and celebrations in many Connecticut schools.

2 Birthday of Mohandas K. Gandhi (1869-1948) Indian Non-Violent Activist, Educator, and worker for Social Justice

4 Peace Feast Day: St. Francis of Assisi (1182-1226)

5 Succoth - Jewish Feast of Booths Begins at sundown.

6 German Day, celebrating the arrival of German immigrants to Pennsylvania on the Concord in 1683.

8 Columbus Day celebrated (Traditional Columbus Day in October 12)
St. Bridget of Sweden (c.1303-1373) - Swedish St. Bridget ended the Swedish Crusade versus the Baltic States.

13 Leif Erickson Day - Scandinavian
Shemini Azeret - Jewish

14 Simchath Torah - Jewish

20 Birth of the Bab - Baha'i

21 Divali - Hindu

24 United Nations Day The thirty-fourth anniversary of the implementation of the U.N. Charter in 1945. Special programs are held in Fairfield County and at The University of Connecticut, Storrs.

26 St. Demetrios (James) Day - Greek Orthodox

29 Chung Yang Festival - Chinese Moon Festival
Cumhuriyet Bayram - The Fifty-Sixth Turkish Republic Day Celebrates the establishment of the Republic of Turkey in 1923.

31 Halloween - This Gaelic custom came to the United States with Irish immigrants after the 1850's. "Trick or Treat for UNICEF" was begun in 1950.

NOVEMBER, 1979

1 Id-al Adha (Kurban Bayram - The Feast of Sacrifice) - Muslim
All Saints' Day - Christian

3 World Community Day All Saints' Day - Armenian Apostolic

4 Guru Nanak's Birthday - Sikh

10 Death Day of Mustafa Kemal Atatürk, founder of modern Turkey.

11 Veteran's Day

12 The Birth of Bana'u'llah (1817-1892) - Baha'i Prophet of the New World Era

13 St. Stanislaus Kostka - Polish

14 Nehru's Birthday - India St. Lawrence O'Toole - Irish
This son of a chief of the Murrays became Archbishop of Dublin

15 Shichi-go-san - Japanese

19 Discovery Day - Puerto Rican Columbus' discovery of the Island during his second voyage to the new World is commemorated on this day.

20 United Nations Declaration of the Rights of the Child, 1959

21 Muharram (Islamic New Year) - Muslim

22 Thanksgiving Day

NOVEMBER, 1979

23 Martyrdom of Guru Teg Bahadur - Sikh

25 St. Catherine Day - French and French Canadian

30 Ashura - Sunni and Shiite Muslim
St. Andrews Day - Scottish

DECEMBER, 1979

4 St. Barbara's Day - Greek Orthodox

6 St. Nicholas' Day - Christian Nicholas, the person from whom our Santa Claus is derived, was born near present day Antalya in Asia Minor. He became famous for his good deeds to the poor and is Russia's patron saint.

10 Human Rights Day The Universal Declaration of Human Rights was issued in Paris, France in 1948.

13 St. Lucia's Day (Nordic Festival of Light) - Scandinavian This event is annually celebrated at Emanuel Lutheran Church, Hartford, and St. John's Lutheran Church, Stamford. Possibly other Scandinavian groups in Connecticut also celebrate it.

14 Hanukah (The Feast of Lights) - Jewish This commemoration of a group of Jews who struggled to gain religious freedom in 164 B.C.E., led by the Maccabees, starts at sundown.

19 St. Nicholas' Day - Russian Orthodox (Julian calendar)

23 Joseph Smith's Birthday - Church of Jesus Christ of Latter Day Saints (Mormon)

25 Christmas (The Nativity of Jesus) - Christian

26 St. Stephen's Day - Italian The English celebrate Boxing Day and this is Wren Day for the Irish.

30 Rizal Day - Filipino

31 Hogmanay (New Year's Eve) - Scottish

JANUARY, 1980

1 New Years Day St. Basil's Day - Greek Orthodox

5 Guru Gobind Singh's Birthday - Sikh Twelfth Night - Christian

6 The Feast of the Three Kings - Puerto Rican and Latin American
This is an official school holiday in the Connecticut cities and towns where many Puerto Ricans live.
Epiphany - Greek Orthodox, Protestant and Roman Catholic
The Feast of the Nativity and Theophany of Christ - Armenian Apostolic
Armenian "Christmas" is celebrated in Hartford, New Britain and Trumbull, Ct. where there are Armenian Apostolic Churches.

7 Russian Orthodox Christmas (Julian calendar) Celebrated in a dozen Connecticut communities where there are Russian Orthodox Churches.

8 World Literacy Day

13 Lohri Pongal - Hindu This is the beginning of the three day celebration.

14 Russian Orthodox New Year
World Peace Day Albert Schweitzer's Birthday (1875-1965)

15 Martin Luther King's Birthday An official Connecticut state holiday. Celebrations in Hartford and New Haven.

JANUARY, 1980

17 St. Anthony of Egypt - Egyptian Coptic Christian Anthony was the first monk to practice the monastic life.
Benjamin Franklin's Birthday (1706-1790)

22 U Thant's Birthday (1909-1974) First Asian Secretary General of the United Nations.
Ukrainian Independence Day - Celebrates the establishment of the free Ukrainian Republic in 1918. Celebrations in Bridgeport, Danbury, Hartford, Willimantic.

28 Chinese New Year Tet - Southeast Asia

FEBRUARY, 1980

1 Basant, Sri Panchami - Hindu
St. Bridget of Ireland - Irish Catholic

2 Candlemas Day - Christian

10 Birthday of the Prophet Muhammed - Muslim

11 Chinese Lantern Festival
Abraham Lincoln's Birthday

14 St. Valentine's Day
Frederick Douglass' Birthday

18 George Washington's Birthday celebrated (February 22 is actually Washington's birthday.)

22 Vartanantz - Armenian Commemorates the Battle of Avarayr fought in 451 A.D. in defense of Armenian Christianity against Persian Zoroastrianism. The Armenian commander was Vartan Mamigonian. Celebrated in Hartford, New Britain, Trumbull.

24 Aspandad Jashan (Earth Festival) - Parsi

25 Shivaratri - Hindu

29 Information on Habitat Day

MARCH, 1980

1 St. David's Day - Welsh

2 World Day of Prayer - Celebrated in most Connecticut communities.

4 St. Casimir of Poland - Polish
Purim - Jewish

8 International Women's Day since 1908. (Not yet ratified by UN Resolution)

14 Holi - Hindu

17 St. Patrick's Day - Irish There are parades on or near this day in Hartford, New Haven and elsewhere in the state.

19 St. Joseph's Day - Roman Catholic, especially Italian. The cathedral of the Archdiocese of Hartford is St. Joseph's, so this occasion is well recognized in Connecticut.

21 International Day for the Elimination of all Forms of Racial Discrimination.
The International Day for Children's Poetry. Reading and displays of the poems of children are sponsored throughout the world by the Centre International Poesie-Enfance, Avenue des Ortolans 95, 1170 Brussels, Belgium
Naw-Ruz - the Baha'i New Year. Coincides with the spring equinox and ushers in the month of Baha (splendor).

APRIL, 1979

1 Passover - Jewish April Fools' Day

2 International Children's Book Day. This is celebrated on the birthday of the great Danish author, Hans Christian Andersen. Many libraries and schools display children's books from around the world and arrange for other events concerning worldwide children's literature. Information is available from: The Children's Book Council, 67 Irving Place, New York, N.Y. 10003.

5 Booker T. Washington's Birthday (1856-1915). Founder of Tuskegee Institute and "Apostle of Goodwill."

6 Easter - Christian

13 Thomas Jefferson's Birthday

14 Pan American Day Information from: General Secretariat, Organization of American States, Washington, D.C. 20006.

23 St. George's Day - English

24 Memorial Day for Armenian Martyrs. Special requium services in Armenian Apostolic Churches in Hartford, New Britain and Trumbull.

27 Arbor Day

MAY, 1980

1 May Day - World Law Day

3 The Buddha's Birthday - Asian

5 Tano (The Day of Swings) - Korean This is a spring festival celebrating the new planting season. Celebrated by the Korean Association, New Haven.

6 Rabindranath Tagore's Birthday (1861-1941). Nobel Literary Prize winner and founder of the Peace University in India.

7 St. Stanislaus of Poland - Polish. Commemoration of the martyr bishop who was murdered by King Boleslaus.

11 Joan of Arc Day - French and French Canadian
Mother's Day

17 Norwegian Constitution Day
World Telecommunications Day

21 Saints Constantine and Hellen Day - Greek Orthodox
Ascension - Greek Orthodox and Roman Catholic

22 Anniversary of the UNESCO Convention against Discrimination in Education, 1962.

28 Memorial Day

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IMPLEMENTING MULTICULTURAL ETHNIC STUDIES IN GLOBAL LEARNING PROGRAMS

Ten Possible Objectives

1 To bring about a new level of mutual awareness among people of various ethnicities.

2 To help individuals to better understand some of the feelings that they are likely to experience when they are in contact with other people whose backgrounds differ from their own.

3 To identify and recognize some of the causes of undercurrents of displeasure and suspicion.

4 To perceive how personal behavior can be an obstacle to a sense of shared humanity.

5 To reveal tensions that have been created by the struggles of minorities for equal rights, sexual equity and social justice.

6 To disclose things that students may have heard about ethnic and racial tensions, without ever actually having had any direct personal contact with them.

7 To depict the dynamics of discrimination and prejudice so that the students will be better prepared to deal with them.

8 To show how ethnic groups function in American society in order to assist students to be more knowledgeable and sensitive about them and the people in them.

9 To recognize cross-cultural friction, confrontation and conflict not only as problems to be resolved, but also as potentials for creative growth and learning.

10 To illustrate how the historicity of people of every ethnicity is contained in their language, common heritage, artistic expression, folklore and pagentry which demands appreciation and respect.

Note: These objectives were adapted from a longer list compiled by Dr. Floyd L. Bass, Director, Center for Black Studies, The University of Connecticut.

Labels and My Identity

Rank order these labels according to their importance in your own self-perception. For example, if you believe that it is most important for you to be distinguished as a "unique individual", write 1 in the space in front of that designation. If you would identify yourself as a Catholic second, place 2 in from of that word. If you believe that labels aren't important in your life, put X next to the item, "I prefer no label for myself."

_____ adult
_____ American
_____ child
_____ world citizen
_____ young person
_____ worker
_____ senior citizen
_____ Catholic
_____ Protestant
_____ Orthodox
_____ Jew
_____ Other religious group?
_____

_____ Male
_____ Female

_____ Athlete
_____ Student
_____ Black
_____ white
_____ I prefer no label for myself

_____ Unique individual
_____ minority

_____ Afro-American
_____ Asian-American
_____ American Indian
_____ Hispanic-American
_____ Irish-American
_____ Italian-American
_____ Franco-American
_____ Polish-American
_____ German-American
_____ Puerto Rican
_____ Ukrainian-American
_____ WASP

_____ Scandinavian-American
_____ Ethnic Heritage other than the ones listed
_____

_____ human being
_____ poor
_____ well off
_____ middle class
_____ Labels other than those listed
_____
_____
_____

Most importantly, I think of myself as _____

I think that others perceive me as _____

How do you categorize other people? _____

_____

_____

Ethnic Pluralism in an Educational Institution

	Characteristic	Rating		
		Hardly at all	Somewhat	Strong
1	Are ethnic differences apparent?			
2	Ethnic variety is emphasized in what is taught.			
3	Textbooks, films and other teaching materials reflect cultural diversity.			
4	Many items published outside of the United States are in the library.			
5	There are library materials about the shared experiences, histories and cultural values of many peoples.			
6	Celebration, ceremonial occasions and speakers all reflect cultural pluralism.			
7	Institutional policies accomodate diverse ethnic behavior patterns and meet different cultural needs.			
8	Most people in the ethnicities present in the educational institution participate in the co-curricular activities.			
9	Instruction is geared to differences in learning styles among people of various cultural backgrounds.			
10	Cross-cultural encounters are often planned in order to prepare students to live in a pluralistic society.			
11	People of many different ethnicities are on the institution's staff at all levels.			
12	Communication can take place in the institution in at least one language besides English.			

Some Situations that Illustrate Cultural Clashes in Education

1 A newly arrived immigrant, aged seventeen, from Istanbul, Turkey named Krikor Tashjian hands in an essay for his social studies assignment entitled, "The Armenian Language in History." His teacher, Mr. Smith, writes a note of encouragement on the paper but queries, "Why did you choose to write on this topic?"

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2 Ms. O'Neil carefully explains a new process in arithmetic to her fourth graders in an urban school. When she has worked the last sample problem for them on the chalk board, she asks, "Do you have any questions?" Silence. Then she inquires, "Do you all understand how to work this kind of problem?" A few heads nod affirmatively, while most of the children stay silent. Ms. O'Neil then asks the students to work some problems of this type and is amazed to find out that most of her class don't understand the process. She resents their not asking her questions or telling that they didn't understand the explanation she gave them.

---

3 Tuesdays, Ms. Bell has corridor surveillance in her part of the middle school building in a small, New England mill town. She encounters Ernesto Pontes, a seventh grader, who is still out in the hall after the bell for classes has rung. When Ms. Bell questions Ernesto, she is irritated because he seems to hang his head and refuses to look her in the eye. He looks guilty to her and she can't understand his mumbled excuse, so she ends up marching Ernesto off to the office.

---

4 The traditional week long class visit to "our nation's capitol", Washington, D.C. is being planned under Mr. Black's direction. Everyone in the homeroom has signed up to go and the class will be housed and take its meals in a student hostel in Washington. They are scheduled to leave on Sunday morning and the return trip will be on the following Saturday. Looking very embarrassed, one of the students named Leon Cohen comes to Mr. Black after homeroom saying that his parents will allow him to go on the trip only if he stays with relatives in Washington and comes back separately from the group. Mr. Black can't understand why Leon's parents are trying to make him "different" from the rest of the group.

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5 During a parent/teacher conference, Mrs. Vinton, who teaches eleventh grade English at East High School, is told by the father of one of her best students, Stan Slominski, that, "Last night when Stan was supposed to be studying I caught him reading a novel. I took the book away from him and told him to do his math and science homework if he wants to get ahead, instead of wasting his time like that." Mrs. Vinton is upset because she is teaching modern fiction to college-bound students.

---

6 Mrs. Bailey has been called to the school because Billy, her son, has been in trouble, is insolent to one of his teachers, and isn't doing his work. Letters were sent home when he received disciplinary actions, and now his mother has been asked to come to school to discuss the situation. Mrs. Bailey can't understand why the school authorities can't make Billy behave himself. She says, "Beat him if you have to, but make my son toe the line." It turns out that Mrs. Bailey is a single parent with three younger children at home. She works during the day to support her family.

LOCAL EDUCATIONAL MEDIA FOR BETTER MULTICULTURAL UNDERSTANDING

An Annotated List of 186 Instructional Media Items in the Collection of the World Education Project - The Center for Bilingual, Multicultural, International and Global Education, School of Education, The University of Connecticut

Compiled by Frank A. Stone

WORLD EDUCATION PROJECT
U-32, School of Education
The University of Connecticut
Storrs, Connecticut 06268

1979

LOCAL EDUCATIONAL MEDIA FOR BETTER MULTICULTURAL UNDERSTANDING

Introduction

The World Education Project - The Center for Bilingual, Multicultural, International and Global Education, School of Education, The University of Connecticut was organized in 1971. Since then, 186 media items have been placed in its collection. The resources of the Center for Instructional Media and Technology (CIMT) of The University of Connecticut have frequently been used to produce these materials, and this collaboration is gratefully acknowledged. Most of the media listed here were prepared by students and faculty of the University. Without their participation, it would have been impossible to produce these materials. This annotated compilation was funded, in part, by Project #78-100-006, Title I, HEA, from the Connecticut State Board of Higher Education.[1]

The definition of multicultural education developed by the American Association of Colleges for Teacher Education is the one adopted by the World Education Project.

> Multicultural education is preparation for the social, political and economic realities that individuals experience in culturally diverse and complex human encounters. These realities have both national and international dimensions. This preparation provides a process by which the individual develops competencies for perceiving, believ ing, evaluating and behaving in different cultural settings.

Five types of instructional media that are related to multicultural education and, almost without exception, have been locally produced are listed. The five categories are:

(1) Instructional Resources Kits of Ethnic Artifacts and Publications
(2) Oral History Audio-Cassettes
(3) Sight/Sound Slide Modules
(4) Transparencies for Overhead Projection
(5) Videotapes

The purpose of this annotated compilation is to identify these materials so that they will be available for loan to other educators, schools and cultural organizations in Connecticut. Further information can be obtained about them by contacting the World Education Project.

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[1] Many of the materials were originally prepared in connection with "The Peoples of Connecticut" Multicultural Ethnic Studies Series funded by the Ethnic Heritage Program, U.S. Office of Education, Aetna Life and Casualty, Hartford, The American Revolution Bicentennial Commission of Connecticut, The Armenian Relief Society, Boston, the Associated Schools Project, UNESCO, The Connecticut State Department of Education, Hartford, The Jewish Federation of Greater Hartford, and The University of Connecticut Research Foundation.

LOCAL EDUCATIONAL MEDIA FOR BETTER MULTICULTURAL UNDERSTANDING

Annotated List

AFRICA

"Education in Tanzania" (3)
Thirty-two slides photographed by Elizabeth Cunningham in 1972 show schools and students in Tanzania. Typed script.

"Ethiopia" (3)
Fifty-one slides photographed by Elizabeth Cunningham in 1972 show life in the country at that time. Typed script.

"Kenya - Nairobi and the Nyeri District" (3)
Seventy slides photographed by Elizabeth Cunningham in 1972 show aspects of East African life. Typed script.

"Modern Nigeria" (1)
A handcrafted leather case contains ten Nigerian publications brought by Nigerians attending the Institute of Public Service, Hartford, and contributed by Dr. Suleiman Zalatimo.

AFRO-AMERICAN

Five Oral Histories with Afro-Americans (2)

"Barber-Scotia College and Concord/Kannapolis, North Carolina" (3)
Thirty-six slides portray this historically black college founded by Presbyterians over a hundred years ago. Photographed by Frank Stone in 1977.

"Black Theorists of Education in Africa and America" (3)
Eighty-six slides trace the development of black educational thought in the nineteenth and twentieth centuries. Produced by Frank Stone in 1977.

"Exploring Afro-American History and Culture" (1)
Thirty-six large photographs of blacks in Connecticut are from the Afro-American Historical Society, New Haven. There are also three Afro-Am portfolios, twelve mounted articles about Afro-American food, fifteen mounted prints on "Negroes in the West", and six publications.

"Mary McLeod Bethune, 1875-1955 - Black American Educational Theorists and Activist" Fifty slides convey information about the life and work of this famous Afro-American. Produced by Frank Stone, 1977.

AMERICAN INDIAN

Two Oral Histories with Connecticut American Indians (2)

"The American Indian Cultural Heritage" (1)
Contains ten objects, ten publications, a map, record, "Songs from the Battleford Pow-Wow", seven cassette tapes on aspects of Indian culture, and eleven postcards of Indian costumes.

"An American Indian Pow Wow" (3)
Thirty-six slides take us to the Indian Pow Wow at Loon Mountain, New Hampshire. Sounds of the gathering are recorded on a cassette. Produced by Sally Gould in 1977.

ARAB

"Arab Music" Four short selections, total length is fifteen minutes. (2)
Collected and recorded by Dr. Suleiman Zalatimo.

"Education and the Minorities in the Arab World", Dr. Wadi Haddad. (2)
A forty minute taped lecture recorded on December 10, 1972.

ARGENTINA

One Oral History with an Argentinan who settled in Connecticut (2)

ARMENIAN

Five Oral Histories with Armenian Americans (2)

"Armenian Americans in Hartford and New Britain, Connecticut" (3)
Sixteen slides show some scenes of the Armenian Apostolic Churches, Armenian food and folk dancing.

"The Armenian Cultural Heritage" (1)
Contains six objects, twenty-five books, four records and all of the curriculum materials produced by the Armenian Ethnic Heritage Project, Boston, Massachusetts.

"The Armenian Cultural Heritage" (3)
Ninety-nine slides, most of them photographed on site by Stella S. Rustigian, show Armenians and their institutions and historic artifacts in the Armenian SSR, Jerusalem, Lebanon, Syria and Turkey. 1974.

"An Armenian School Program in Connecticut" (5)
A forty-five minute videotape shows learning activities used in the St. Nerses Shorhali School, Bridgeport, Ct., which is connected with Holy Ascension Armenian Apostolic Church. Mrs. Dorothy Hadjian, the Director, and fourteen children are shown. There is also a shorter twenty minute edited version. Produced by CIMT in 1975.

"The Armenian Sisters' Academy, Radnor, Pennsylvania" (3)
Twenty-one slides portray this elementary and middle school program that is directed by an Armenian Roman Catholic Order and serves children in the Armenian American community of Greater Philadelphia.

"Kevork Esayan becomes an Armenian American" (3)
Thirty-five slides depict the experiences of an Armenian boy who was born in Istanbul, Turkey in 1955 and immigrated to the United States in 1971. Kevork settled in Connecticut, so this is a "Case study" of a recent immigrant to our state. 1978.

"They Came from Ararat - The Story of Armenian Americans" (3)
Produced by the Armenian Ethnic Heritage Project, Boston, this consists of eighty slides and a cassette taped sound track. For Kodak Carousel.

ASSYRIANS

Six Oral History Interviews with Assyrian Americans in Hartford and New Britain, Ct. are summarized in "The Assyrian - An Ethnic Minority in the Middle East and the United States", by Samira Jean Khurji Clough, 1978.

BARBADOS

Two Oral Histories with the same subject. (2)

BERMUDIAN

One Oral History (2)

CAPE VERDES ISLANDS

Two Oral Histories (2)

CELTS

"The Celts" (3)
Sixteen slides from a special issue of the UNESCO Courier portray the ancestors of the Irish, Highland Scots and Welsh.

CHINESE

One Oral History and two taped lectures. (2)

"Chinese Culture" (1)
Contains fourteen objects and twelve publications from the Republic of China (Taiwan) and the Peoples' Republic of China.

"Chinese Women" (3)
Sixty-two slides depict the experiences of Chinese women in various times and places. Produced by Cora Hahn. Kodak Carousel.

"Secret Bulletin" (3)
Thirty-five slides reproduce the illustrations in a short story that is used to teach children English in the modern Peoples' Republic of China. The story that coordinates with them can be read from the book.

CUBAN

One Oral History (2)

CZECKOSLOVAKIAN

One Oral History (2)

ECUADORAN

One Oral History (2)

EGYPTIAN

Two Oral Histories (2)

"Background on Egypt" (3)

Fifty-two slides and a casette tape of Egyptian music and narrative provide a perspective of the Egyptian Arab Republic produced by Metwally Abou-Omar and Mohammed El-Sawy in 1978.

ENGLISH

Four Oral Histories (2)

ESTONIAN

Two Oral Histories (2)

ETHIOPIAN

One Oral History (2)

FRENCH

One Oral History (2)

FRENCH CANADIAN

Three Oral Histories (2)

GENERAL

"Connecticut and the Immigrant Experience" (3)

Thirty-six slides, including some taken in the Museum of Immigration in the base of the Statue of Liberty and others in the Greater Hartford area, depict cultural pluralism.

"Connecticut's Amazing Cultural Variety" (3)

Eighty slides give glimpses of Irish, Swedish, Jewish, Armenian, Afro-American, Chinese and Italian groups, places and events in our state.

"Ethnic and Multicultural Museum Education" (3)

Seventy-six slides demonstrate how cultural heritages are shown at the Acadian Museum, Moncton, New Brunswick (French Canadian), The Amistad Research Center, Dillard University, New Orleans (Afro-American), the Balch Institute, Philadelphia (Multicultural), and the Ha-Aretz Museum, Tel Aviv, Israel (Jewish).

"Immigration to the United States and Ethnic Diversity" (3)

Thirty-six slides show historic sites in the eastern United States that are related to immigration and the immigrant experience in the 18th and early 19th centuries.

"The Mayor's All-Americans Festival, Hartford, Connecticut, 1974" (3)

Thirty-six slides show the booths and exhibits at this annual event.

"Multicultural Education for Global Learning" (4)

Seven transparencies present the concepts of "multicultural education" and "ethnicity", describe the scope and sequence of "The Peoples of Connecticut" Multicultural Ethnic Studies Series, and list the titles that are in print or being prepared. 1979.

"A Visual Introduction to 'The Peoples of Connecticut' Multicultural Ethnic Studies Series (3) One hundred slides and a sound tape provide a description of the project and show what a photographic study, a field trip, and oral history can contribute to multicultural education.

GREEK

Five Oral Histories (2)

"Greek Handicraft" (3)

Twenty-eight slides show types of clothing, embroidery and other traditional hand crafts of the Greek people.

"Traditional Costumes from the Regions of Greece" (3)

Twenty-three slides made from color photographs of people wearning folk costumes from the various regions show both men's and women's garb.

GRENADA

One Oral History on Education in Grenada, West Indies (2)

HUNGARIAN

Two Oral Histories (2)

INDIAN

Three Oral Histories (2)

INTENTIONAL COMMUNITIES IN CONNECTICUT

"Two Intentional Communities in Connecticut" (3)
Twenty-six slides give glimpses of the Bruderhof (The Society of Brothers), Norfolk, and Yogaville East (Swami Satchindananda Ashram), Pomfret. Photographed by Frank Stone, 1978.

IRANIAN

"The Culture of Iran" (1)
This kit contains fourteen objects, eight publications, maps, brochures and cards. The objects were collected by John Irvine in Teheran in 1976.

"Percepolis" (3)
Fourteen slides show scenes photographed at this famous site in Iran.

"Pre-Revolutionary Iran" (3)
Ninety-seven slides photographed in Iran by John Irvine show many parts of the country, the daily life of its people, and processes of modernization. There is a typed list of short identifications. 1976.

IRISH

Three Oral Histories (2)

"The Causes and Experience of Irish Immigration to America in the Nineteenth Century" (3) Thirty-six slides portray the condition of Ireland under British rule, show some of the heroes of the Irish cause, and depict immigration experiences.

"Ireland and the Irish" (1)
This kit contains twenty objects, sixteen publications, two records, maps, brochures and postcards.

"Irish Education: An Historical Perspective" (5)
Two videotapes contain "Terror in Northern Ireland", 28 minutes, Ireland, 10 minutes, and "The Irish Isle", 10 minutes. The kit also has thirty glossy photographs for display, and a cassette taped "Conversation about Irish Education" with Sean Close (2). The package was produced by Raymond Callahan in 1976.

"The Irish in Connecticut" (3)
Fifty-eight slides show Irish American People, places and events in our state.

"The Irish Revolution" (3)
Twenty slides depict the Irish struggle for freedom from British rule.

"St. Patrick's Day Parade, Hartford, Connecticut, 1975" (3)
Thirty-six slides show the people and floats that participated in this annual event. Photographed by Raymond Callahan.

"Views of Ireland and Historic Irish Monuments" (3)
Thirty-four slides depict the urban and rural scene in Ireland and show ten historic monuments.

ITALIAN

Fourteen Oral Histories (2)

"Connecticut Italian Americans" (3)
Seventy-six slides show aspects of the experiences of over a million citizens of Connecticut who are of Italian extraction. Produced by Patricia Weibust, 1975.

"The Italian Cultural Heritage" (1)
Ten objects, twenty-five publications, three records and eight black and white mounted photographs make up this instructional resources kit.

"Montessori - Past and Present" (3)
One hundred slides and a sound tape interpret Maria Montessori's educational theories and their application at three schools in Connecticut: The Children's House, Middletown, The Hans Christian Anderson School, Vernon, and the Mount Hope Montessori School, Mansfield. Produced by Ronald LaVere in 1976.

"Ricordi" (Recollection) (3)
Fifty-eight slides and a taped sound track recall the personal experience

of coming to Connecticut from Italy as a child in the late 1950's. Produced by John Aiezza in 1975. For Kodak Carousel.

JAPANESE

"A Personal Perspective on Being Japanese American" (3)
Fifty-two slides and a cassette sound tape were prepared by Clara A. Greenfield, a young Connecticut Japanese American, in 1976.

JEWISH AND ISRAELI

Fifteen Oral Histories with people of nine Jewish ethnic groups (2)

"Aharon David Gordon - Teacher of the Dignity of Labor" (3)
Forty-three slides and a script produced from a filmstrip of The Department of Education and Culture of the Jewish Agency.

"Glimpses of Israeli Education" (3)
Ninety-five slides show and elementary and middle school serving a diverse Jewish population in an industrial area near Haifa, a former farm school, and the University of Haifa. Photographed by Frank Stone in 1976.

"Israeli Kibbutzim" (3)
One hundred slides depict Degania, a Kibbutz Dance Festival, a new Kibbutz on the Golan Heights, and Kibbutz Yifat. The Museum of the Holocaust at another Kibbutz is also shown. Photographed by Frank Stone in 1976.

"Jewish and Israeli Life" (1)
Twelve objects, twenty publications, two records, maps, brochures and postcards are contained in this instructional resources kit.

"A Look at Modern Israel" (3)
Seventy-eight slides give an overview of the various parts of Israel except the Negev. Photographed by Frank Stone in 1976.

"Martin Buber - The Life of Dialogue" (3)
Forty-six slides interpret the life and thought of this social philosopher and the sound is on a 33 1/3 rpm record. Made from a filmstrip produced by the Union of American Hebrew Congregations, 1966.

"Polish Jews - A Pictorial Record" (3)
Eighteen slides made from Roman Vishniac, Polish Jews: A Pictorial Record. New York: Schocken Books, 1947. Shetel and ghetto life is depicted and there are pictures of traditional Heder and Yeshivas.

KOREAN

One research paper based on interviews with twenty-five Korean American mothers and their children. (2) Produced by Cora Hahn, 1978.

LATVIAN

One Oral History (2)

LEBANESE

One Oral History (2)

MEXICAN AND CHICANO

"An Introduction to Mexican Culture" (1)
There are nine objects, eleven publications, a map, and fourteen post-cards of Mexico City, costumes and the National Museum of Anthropology in this instructional resources kit. Collected by Barbara Stone, 1978.

"Mexico City and the National Museum of Anthropology" (3)
Sixty slides provide a perspective of the capitol of Mexico and survey the vast holdings of its famous Museum of Anthropology. Photographed by Frank Stone in 1978.

NORWEGIAN

Two Oral Histories (2)

ORIENTAL GARDENS

"A Visit to Two Nearby Oriental Gardens" (3)
Twenty-nine slides show the Oriental Stroll Garden at the Hammond Museum in New York State near Danbury, Ct. and the Oriental Garden at the Harkness Mansion, Waterford, Ct.

POLISH

Five Oral Histories (2)

"Poland and Connecticut Polonia" (3)
Ninety-five slides show Polish geography and history, folk costumes and cultural leaders. The Polish role in America and Connecticut is then briefly sketched in pictures. Based on Poland: From the Baltic to the Carpathians. Warsaw: Arkady, 1975 and Andrzej Zieleniewicz, Poland. Orchard Lake, Michigan: Center for Polish Studies and Culture, 1971.

"The Polish Cultural Heritage" (1)
This kit contains twenty crafts objects, ten publications, and a record "The Soul of Poland" with seventeen pieces of Polish music.

"Polish Folk Arts and Crafts" (3)
Thirteen slides show a few of the items in the Polish Studies Collection at Central Connecticut State College, New Britain.

"A Taste of Poland" (3)
Thirty-three slides show scenes and a bit of Polish history, art and traditional costumes. 1977.

PORTUGUESE

Two Oral Histories (2)

PUERTO RICAN

Three Oral Histories (2)

"Images of Puerto Rico" (3)
Fifteen slides show a collection of Santos and Milagros figures that were displayed at the Wadsworth Atheneum, Hartford, Connecticut. Typed script.

"Puerto Rico's Hispanic Culture" (1)
There are eighteen objects and a dozen publications in this instriction-al resources kit.

RUSSIAN

One Oral History (2)

SCOTTISH AND SCOTCH IRISH

Seven Oral Histories (2)

"A Little Scottish History, Nova Scotia and the Scots, and the Highland Games at Round Hill, Stamford, Ct." (3) Thirty-five slides give some background on Scottish history and show Scottish Americans at an annual event in Connecticut. 1975.

"Perspective of Scotland" (3)
Sixty-four slides show places in Edinburgh and Glasgow, the Bannockburn battlefield, Sterling, and the Highland region near Oban. Photographed by Frank Stone in 1977.

"Scotland - Edinburgh, Ayr and the Highlands" (3)
Thirty slides show scenes from parts of Scotland from which many immigrants have come to Connecticut. Typed script.

"Scots and Scotch-Irish in Connecticut" (3)
Sites connected with Scottish American history in our state are shown, along with shots of the Scottish Games at Round Hill, Stamford, Ct. Contains the originals of the pictures that were used to illustrate "The Peoples of Connecticut" booklet on this subject.

"Scottish Crafts Come to America" (3)
Sixty-three slides depict articles that were sent from Scotland for a crafts exhibition at the Sixth Scottish Studies Conference in Norfolk, Virginia in April, 1978. A sound tape accompanies them, there is a typed script, and several other printed materials about Scottish crafts.

"The Scottish Cultural Heritage" (1)
There are six objects, twenty publications, six maps, thirty-two postcards, and a tape "The Music of Scotland" in this instructional resources kit.

SWEDISH

One Oral History (2)

"A Glimpse of Sweden" (1)
Contains fourteen objects and six publications.

"Sweden in Brief - A Pictorial Survey of Swedish Life, Past and Present" (3)
Thirty-six slides show aspects of life in the mother country where a good sized group of people in Connecticut trace their roots.

"Swedish Lutherans in Connecticut" (3)
Thirty-six slides show some of the history of the Augustana Evangelical Lutherans in Connecticut. They show the Santa Lucia Festival at Emanuel Church, Hartford and St. John's Church, Stamford.

TURKISH

"Education in Modern Turkey" (3)
Fifty-five slides are used to convey the cultural and economic situation in which all levels of Turkish education function. From rural elementary schools to the country's major universities, Turkish educational institutions are shown. Produced by Frank Stone

"Let's Visit Turkey" (3)
Seventy-five slides portray both city and village life. A dozen typical artifacts are shown as well. Produced by Frank Stone in 1974, but many of the photographs were made in the late 1950"s and 1960's.

"Modern Turkish Educational Thought" (2)
This is a series of eighteen oral histories with leading Turkish philosophers of education. Both the tapes and the transcripts of them are in Turkish. Five inch open reels. Collected in 1971.

"Nasreddin Hodja - Sufi Teacher of the Middle East" (3)
Fourteen slides made from the original illustrations of the official copy of The Stories of Nasreddin Hodja issued by the Turkish Ministry of Education introduce American children to this famous folk hero. They can be keyed with English translations of the humorous stories.

"Turkey's Cultural Heritage" (1)
This kit contains twenty objects, many that pertain to village life, ten publications, maps, brochures and cards.

"Turkish Arts and Crafts" (3)
Twenty-four slides show some of the ancient and modern forms of arts and crafts of the Turkish people. 1975.

UKRAINIAN

"St. Basil's Seminary and The Ukrainian Museum, Stamford, Connecticut" (3)
Sixteen slides, photographed in 1977, show this important center of Ukrainian ethnicity in our state.

VIETNAMESE

One Oral History (2)

WELSH

One Oral History (2)

NOTES

Unless otherwise indicated, all of the sight-sound modules are in GAF containers. If there are fewer than thirty-six slides, the small trays are used. The larger modules are in GAF circular carousel trays. This equipment can be used with GAF, Sawyer or Keystone projectors, but does not fit Kodak.

All oral history tapes and transcripts can be used only at the School of Education and cannot be loaned. Any citations of the material contained in them must conform to the directions of the subjects and credit the World Education Project.

In some cases, WEP may grant Instructional Media Centers in other educational institutions the right to make copies of some of its materials.

Contributions of appropriate media and gifts of artifacts or books for the World Education Project are gratefully received.

WORLD EDUCATION PROJECT

The Center for Bilingual, Multicultural, International and Global Education at The University of Connecticut

Box U-32, Storrs, Ct. 06268 (203) 486-3321

PHOTOGRAPHY IN ETHNIC STUDIES

Some of the most famous portrayals of the experiences of new immigrants to the United States are photographs taken by Jacob Riis around 1910. Many of these can be seen today in a collection called How the Other Half Lives. Another magnificent group of photographs of ethnic subjects was assembled by the Smithsonian Institution for the 1976 bicentennial in a publication entitled A Nation of Nations, edited by Peter C. Marzio. These well known uses of photography for doing ethnic studies are only examples of something that is widely done.

Photography makes a special contribution to ethnic studies because cameras "see" differently than our eyes do. If we look at a photograph closely, we can recognize not only what we have been enculturated to see, but also other less obvious features of the material culture and social interaction that was in front of the lense when the shutter was snapped, catching the scene on film. For this reason, good photographs convey more cultural insight and understanding than can purely oral or written accounts.

Two types of photographs are usually the best for work in ethnic studies. Black and white film in 120 or 220 sizes produces large negatives that are likely to result in better quality photographs. Color film in 35 mm. cassettes makes up into 2 x 2" slides that can be organized with audio-tapes into "sight/sound modules" for instructional purposes. Prints can be made from the slides for use in displays or as illustrations in essays and publications. Both types of photographs can be enlarged for exhibitions or other large group uses. Polaroid and other films that are developed immediately after being exposed are useful for multicultural educators in some cases, but making copies of them is more difficult.

Whether black and white or color film is used, a careful record must be kept of each exposure. This data is retained, along with the photographs or slides, in the ethnic archives so that a cumulative record of information is created. It also helps the person who is using photography for doing ethnic studies to improve. Five types of information are needed. An identification of the photo - the object, place, scene or subject. The date and time of day. The equipment used - camera, lense, shutter speed, f-stop, film and exposure index. The photographer and project for which the filming was done. And, if appropriate, a release statement from the subject or owner of the property or objects giving you permission to photograph them and use the resulting pictures for educational purposes. A four by six file card designed to contain this data is shown on the next page.

Probably no single photographic ethnic study will contain examples of all twelve possible types of pictures. It will be more effective, however, if a reasonable variety of photographic types is included. Each photograph should be arranged in the sequence in which they will be used, with a number written on the back or the upper right hand corner of slides. Photographs should have identifications written or typed on their backs, and scripts to accompany "sight/sound modules" should be prepared. Please mount photographs on ten by twelve inch pieces of heavy construction paper or cardboard using photograph corners or mounting squares - not glue, rubber cement or scotch tape. Captions can be neatly lettered, or typed and then placed on the displays.

SAMPLE PHOTOGRAPH DATA CARD

"The Peoples of Connecticut" Multicultural Ethnic Studies Photographic Project _____

_____ Number __

Identification _____

_____

Date _____ Time of Day _____

Equipment: Camera _____ Lense _____

Shutter Speed _____ f-stop _____

Film _____ Exposure Index _____

Photographer _____

Permission is granted to take this photograph which may be used and reproduced for educational purposes by the World Education Project, School of Education, The University of Connecticut, Storrs, Ct.

_____

Subject or Owner of the Objects

TYPES OF PHOTOGRAPHS FOR ETHNIC STUDIES

1 NEIGHBORHOOD PICTURES that show the general scene along a city block or rural area.

2 ETHNIC EDIFICES such as typical houses, institutions and buildings used for religious purposes or other culturally relevant structures.

3 MONUMENTS that have cultural significance such as statues, tablets and historical markers.

4 ARTIFACTS: separate shots should be taken of larger objects six inches to six feet in size. Tiny items that are three inches or less in size usually require a copy lense and stand. It is a good practice to arrange a composite picture to show how artifacts interrelate, or to photograph them in use.

5 DOCUMENTS. Using a copy lense and stand items such as a passport from the "old country", school diplomas, trade and professional certificates, wedding announcements and marriage certificates, newspaper articles and correspondence can be photographed. You must obtain permission to reproduce these materials, and sometimes xerox copies are better than photographs.

6 COSTUMES. People often own items of clothing that are typical of their ethnicity and may be valuable works of folk art. Costumes might be photographed spread out for display to show decorations, embroidery, stitches or other unique features. They should also be filmed being worn by someone.

7 CUISINE. Food makes beautiful photographs, both step by step as a special dish is prepared, and also the finished creations shown on a typical table that is spread for some festive occasion in that ethnic community.

8 PORTRAITS of children, youth, adults and elderly people in an ethnic group make good photographs. Try to capture the person's situation, as well as their face. Showing them doing a typical activity or with a favorite article or object that they have made helps to communicate their experience.

9 INTERPERSONAL AND SMALL GROUP ENCOUNTERS. These may be taken outdoors or inside if there is sufficient light. Try to capture clues that indicate the nature of the action and the relationships among the people who are sharing in it.

10 INTERIORS. You might photograph the living room or the family kitchen to show the arrangement of furniture or appliances, and other items in it. The interior of a church or lodge might be filmed, or even displays in an ethnic exhibit or museum.

11 STOP ACTION. Choose ethnic activities such as celebrations, folk dancing, sports, parades, street fiestas or other lively cultural occasions. Concentrate on catching peaks of the action.

12 COPIES OF OLD PHOTOGRAPHS. Some of the best materials for multicultural ethnic heritage studies are in family photograph albums. If you are permitted to use these pictures look for photographs of the place of origin, migration or immigration pictures, shots of the first places that they lived in the United States or Connecticut, views of the family members, important events, or characteristic activities. If the owners are willing to loan you these items, they can be reproduced by using a copy lense and stand.

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WORLD EDUCATION PROJECT

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PREPARING ORAL HISTORIES FOR MULTICULTURAL ETHNIC STUDIES

What is Oral History?

Prof. Allan Nevins wrote in the preface to The Gateway to History in 1938 that oral history is:

> . . . a systematic attempt to obtain, from the lips and papers of living Americans, who have led significant lives, a fuller record of their participation in . . . political, economic and cultural life.

Willa K. Baum explains the concept by saying:

> Oral history is the tape recording of reminiscences about which the narrator can speak from first hand knowledge.

Viewing oral history as a complex activity involving many people rather than simply an extended interview with a single subject, Elizabeth Rumics states that typically:

> . . . an oral history project comprises an organized series of interviews with selected individuals or groups in order to create a new source of materials from the reminiscences of their own life and acts, or from their association with a particular person, period or event.

Together, these definitions of oral history explain what it is. Oral history is done in order to provide organized and systematic information and perspectives regarding the first hand experiences of subjects who know about the cultural, economic, political, social and religious spheres of life in an organization, ethnic group, community or society. Oral histories are done by using a semi-structured interview format, tape recording an extended conversation with the subject, transcribing in manuscript form and verifying the authenticity of the material, and systematically preserving and organizing the tapes and transcripts in an archives.

Who does Oral History?

Oral history is a methodology used by anthropologists, historians, sociologists and social psychologists. Folklorists and people interested in ethnomusicology also often make use of oral history as a means of collecting their data. Many local, urban and regional studies of political processes or the development of institutions incorporate oral history along with other methods. Thus, it is widely used as a research methology for scholarly investigations.

The other large group of people who do oral history are students. The oral history process is a good learning experience and several secondary schools in Connecticut, such as East Windsor High School, have extensive oral history projects. Oral histories are also compiled by middle school and elementary school students.

Members of the World Education Project staff and our students who have taken the module for undergraduates on "Multicultural Education" or the seminar for in-service teachers on "Global Education: Development, Ethnic and Peace Studies for Teachers" have compiled one hundred fourteen (114) oral histories with people from forty-eight (48) different ethnic backgrounds. Most of these are on tape cassettes and for many typed or hand written manuscripts have been prepared. These were the items in our archives on January 1, 1979.

Afro-American	3	Irish	3
American Indian	2	Israeli	1
Arab	2	Italian	18
Argentinan	1	Jewish, Argentinan	2
Armenian	5	Jewish, English	1
Assyrian	1	Jewish, German	3
Barbados	1	Jewish Latvian	1
Bermudian	1	Jewish, Polish	2
Cape Verdes Islanders	2	Jewish, Roumanian	1
Chinese	3	Jewish, Russian	3
Cuban	1	Jewish, Scandinavian	1
Czechoslovakian	1	Jewish, Ukrainian	1
Ecuadoran	1	Latvian	1
Egyptian	2	Lebanese	1
English	4	Norwegian	2
Estonian	2	Polish	5
Ethiopian	1	Portuguese	2
French	1	Puerto Rican	3
French Canadian	3	Russian	1
German	4	Scotch Irish	1
Greek	5	Scottish	6
Grenada	1	Swedish	1
Hangarian	2	Vietnamese	1
Indian	3	Welsh	1

These oral histories are unusual in two ways. First, they are interviews with people who had never written down their experiences. Some of the subjects were elderly and have died since the oral histories were taped. Others are young people. Some were immigrants to the United States and others come from families who have lived here many years. All, however, are individuals whose "historicity" is preserved for posterity only because their accounts were transcribed. The results are history from the perspectives of average citizens rather than interpretations of events by prominent leaders who exercised authority or power. Second, most of the oral histories in the World Education Project archives were done by amateur interviewers who learned a great deal in the process.

The Eight Steps in Doing Oral History

1 Surveying and Contacting. Any oral historian must first get oriented to the group or topic under investigation. The general interview format is planned by reviewing what is already available in print. This data may also help to validate information obtained from the oral history respondents. Often, who would be good subjects can be decided on the basis of the pre-survey. When the best informants have been chosen, they must be contacted either by letter, a telephone call, or an initial "courtesy call" accompanied by a mutual friend. In some cases, it may also be necessary to obtain permission to conduct the oral history interviews from the administration of the institutions involved.

2 Explaining. The interviewer has to be able to clearly explain the purpose and process of the oral history project to the subject. What reminiscences, types of experience, information and interpretation will be relevant? What are the respondent's rights to determine how the material that he or she contributes will be used? Is the subject willing to review the transcript of the oral history to be certain that it is accurate? Will their anonymity be maintained if they wish it to be?

3 Planning. There must be some discussion of the format of the oral history interview before the taping of it begins. One of three distinct structures may be used. A "schedule" containing a sequence of queries and stimulating cues may be used for shorter oral histories on special subjects. A semi-structured format where the subject and interviewer have agreed on the broad topics to be included, but allow for greater flexibility, is the usual way to do "biographical" oral histories. Some subjects already know exactly what they want to include in their oral histories, and in these cases, an unstructured format works well. In all cases, however, the interviewer makes encouraging brief responses and may ask for clarification, if this is necessary. It is usually a good idea for student interviewers to have practiced their role before they conduct their first oral history interview with a volunteer subject.

4 Preparing Interview Outlines. A detailed list of questions for structured, or a general check list of queries for semi-structured oral history interviews must be developed. Even if the interview is going to be largely unstructured, it may still be necessary to list the proper names and specialized vocabulary that it will contain to make transcribing it easier.

5 Establishing Rapport. The interviewer's personality is an important factor in achieving a worthwhile oral history. The subject must have confidence in his or her interest, competence, integrity and empathy. This means taking the time to share some common interests, and to recognize clues that may enhance the interview, such as inferences or objects valued by the subject. It may also be wise to demonstrate how the taping equipment works. Some oral historians also photograph the subject at this point, or take pictures of artifacts or documents that the subject wants to use in the oral history.

6 Taking Notes. While the subject is dictating their oral history, the interviewer is busy with three things. Encouragement and feedback must be provided using gestures, sounds and queries. The recording equipment has to be manipulated. The interviewer should also take some notes - at least write down the order in which the oral history has been given as a help when transcribing and indexing it. A heading is dictated on the reel or cassette before the oral history itself.

Subject's name and identifying data
Interviewer and project for which the interview was taped
Place where the oral history was taped
Date on which the recording was made

7 Closing the Interview. It is the interviewer's responsibility to conclude the oral history interview. It shouldn't degenerate into "small talk." A word of appreciation to the subject is often the best ending. Interviewers must take care to see that their subjects don't become too emotionally drained or fatigued. If strong feelings occur, it may be necessary to pause in the taping. When the interview is over the total elapsed time should be written down and the subject requested to sign a release form.

8 Post-Interview Procedures. The reels or cassettes containing the oral history should be labeled as soon as possible after the interview is taped. Information about their contents should be typed or written on 4 x 6" index cards for the oral history archives catalogue. The tapes should be stored in dust proof containers in a cool place. It is usual for the interviewer to personally write up or type out the verbatum transcription of the taped oral history within a few days. This manuscript is usually submitted to the subject for review. If it is accurate, the subject signs it. The subject may write in corrections or comments along the margins. The tapes and manuscripts are then deposited in the World Education Project Archives. They are used for instructional purposes and form the basis of ethnic studies and curriculum development. People who are studying Connecticut ethnicity are permitted to use the archives.

Sample Oral History Catalogue Card

WORLD EDUCATION PROJECT
"The Peoples of Connecticut" Multicultural Ethnic Studies
Oral Histories Ethnic Group _____

Subject _____

Topic _____

Interviewer _____

Date Taped _____ Place _____
Type of Tape: Cassette ___ Reel to Reel ___
Length _____
Manuscript: Yes___ No___ Number of Pages _____
May the Subject's Name be Used? Yes ___ No___
Comments: _____
_____

File alphabetically by ethnic group and last name or topic

Sample Oral History Release Form

WORLD EDUCATION PROJECT
"The Peoples of Connecticut" Multicultural Ethnic Studies
Oral History Release Form

Date ___/ _____/ 19____

This transcript is an accurate account of my oral history interview.

I agree that this tape and manuscript may be made public and kept on permanent file in the archives of the World Education Project, The University of Connecticut, Storrs, Ct. for use and citation by scholars and students in their research. It may also be included, in whole or in part, in educational curriculum materials for use in the public schools of our state.

If it is cited or included in publications, my name should ( ), should not ( ) be made known publicly.

Subject's Name Typed _____

_____
Subject's signature

Interviewer _____

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A General Taxonomy of Information for Ethnic Oral Histories

The Country or Place of Origin

1.1 Where was the subject born? When and where did he or she live in the "old country?"
1.2 What kind of a community was it?
1.3 What was the socio-economic condition of the family in this community?
1.4 What kinds of work did members of the family do?
1.5 Did they belong to interest groups or voluntary organizations?
1.6 Did they have full civil and political rights?
1.7 What was the family's religious orientation and experience? How closely related to a religious organization were they?

The Migration/Immigration Experience

2.1 When and why did they migrate or immigrate?
2.2 Did they leave alone, as a family, or with a group of people from their community or region?
2.3 From what port or point of embarkation did they leave? How did they get there? On what ship, plane or other vehicle did they travel?
2.4 What can they recall about the passage itself?
2.5 Did they know anybody in the United States? How much information about America did they have and where did it come from?
2.6 About how much did it cost they to come to the United States? How did they raise their fare?
2.7 At what port or point of entry did they land? What were the formalities there? How were they treated on arrival?
2.8 How long did they stay at the point of arrival? Where did they first settle? Why did they choose to go there? When did they first come to Connecticut?
2.9 How did their expectations compare with the reality that they found?

Living in the United States: Community, Neighborhood, Residence

3.1 What were their first living conditions when they settled in Connecticut? In what type of dwelling did they live?
3.2 Who were originally their neighbors?
3.3 Did relatives and fellow-countrymen live in the same area?
3.4 Were there other ethnic groups nearby? Were there instances of cooperation and conflict with them?
3.5 What type of work did they begin by doing? Was their place of employment near where they lived? Who were the owners or managers on the job?
3.6 What were the local schools like? The teachers? The students?
3.7 What role did religion play in the community and neighborhood?
3.8 What experiences did they have with politics?
3.9 What voluntary organizations did they join?
3.10 When and how did they become United States citizens?
3.11 How long did they stay in their first neighborhood? Why did they move?

Working in the United States

4.1 For what kind of work had they been prepared in the place of origin?
4.2 What employment did they find when they got to Connecticut?
4.3 How did they land their first job here?
4.4 Who were their early co-workers?
4.5 How long did they stay in the first job? Why did they leave it?
4.6 What has been their employment history? Has there been a change in their level of skill?
4.7 How is their vocation organized? In factories? Large corporations? Small businesses? Self-employed?

4.8 Have similar patterns of work continued over several generations in their family?
4.9 Did they encounter any discrimination in being hired or advancing on the job?
4.10 Were they related to any labor organizations?
4.11 Did women in their ethnic group usually work outside of their homes?
4.12 At what age were children likely to get their first paid jobs?

Cultural Customs in the United States

5.1 What language is (was) regularly spoken at home?
5.2 What language(s) are (were) the books that they own written in? Where do (did) they purchase them?
5.3 To what periodicals (newspapers, magazines, journals) do (did) they regularly subscribe? Which members of the family read them?
5.4 Do (did) they perform ethnic music? Listen to it? Have ethnic musical instruments? A collection of records of ethnic or folk music?
5.5 Do (did) they have an interest in crafts, folk art or folklore?
5.6 What ethnic holidays do(did) they celebrate? What is done on these occasions?
5.7 Do (did) they participate in ethnic sports?
5.8 To what extent have they wanted to preserve their ethnic heritage? How much have they adopted and assimilated dominant customs and habits in the United States?
5.9 How are ethnic traditions transmitted to new generations in their group?
5.10 What links have they maintained with their place or country of origin?
5.11 What are the prospects and problems for the future within their ethnic community?

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